THE UNIVERSALIST Leader

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THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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ALICE E. DORR, *Managing Editor*

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Henry Felton, Montrose, Penn.
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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE
David L. Peirce, President
Emerson Hugh Lalone, Manager
16 Beacon Street
Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

October, 1956 — No. 10

The cover is a reproduction of a beautiful panel illustrating **Oriental Universalism.** Pictured here are Buddha, Confucius, and Laotze. This panel is one of the collection of religious art and symbols in the Charles Street Universalist Meeting House, Boston.

Henry F. Pommer, associate professor of English at Allegheny College and minister of the Universalist Church of Linesville, Pennsylvania, has a message which professed liberals of every shade of opinion should read and consider prayerfully in **Doubters Are Believers.**

Robert M. Rice, minister of the First Universalist Church of Oak Park, Illinois, concludes his excellent account of **Universalism Moves West.**

Henry W. Felton, editor, printer, Universalist layman and active licensed lay preacher, wrote, at our request, the heartening story of how **Pennsylvania Laymen Serve Universalist Churches.**

Kenneth Patton, minister of the Charles Street Universalist Meeting House, Boston, has been for some years engaged with his people in a pilot project seeking to use the arts in a ministry of universal religion. **Art and Symbols for a Universal Religion** is a summary of this project to date which the editor asked Mr. Patton to write.

Seth R. Brooks, minister of the National Memorial Universalist Church, is concerned with the practical and pressing responsibilities of liberal churchmen in the fields of juvenile delinquency, crime, and public and personal morals in his essay **What Should We Be Told?**

Helen Frazier, who needs no introduction to *Leader* readers, points out that to **Live Modern** involves something quite other than the externals which radio advertisers repeatedly suggest as a definition of the phrase.

Robert B. Tapp, Dockstader Professor of Theology at the Theological School of St. Lawrence University, attended the Third National Study Conference of the National Council of Churches, Department of the Church and Economic Life. Dr. Tapp kindly wrote us his interesting and stimulating account of how **Protestants Face American Abundance.**

Doubters Are Believers

Henry F. Pommer

Mr. Pommer

A good church is a church where sinners feel uneasily at home — all kinds of sinners, including those guilty of the so-called sins of doubt and denial. In such a church, men who doubt and deny in all honesty, are in all honesty not merely tolerated, but welcomed. Men of conscientious doubt and denial are not God-condemned, but God-intoxicated.

HEREIN lies a paradox too often ignored: It is always our duty to search for the object of intimate and ultimate concern; it is also always our duty to refrain from any "Eureka! I have found it!" for every such claim is doomed to be premature. The mystery of what is ultimately real, finally important; original, eternal, omnipotent; most worthy of our life and death — that mystery can neither be fully expressed nor wholly penetrated. Many definitions of the Logos point helpfully towards it; many creeds symbolize part of God; none exhausts the reality. "You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Images made of words may be more adequate than those graven of stone or wood, but can they be perfect?

Skeptics East and West

> China's peculiar contribution to philosophy is . . . the distrust of systematic philosophy . . . This must distress many college sophomores who are so anxious to have systems that have no loopholes in them and are strongly entrenched against all possible attacks . . . The Chinese reply is that there is no such air-tight system on earth, and has never been any.[1]

What Lin Yutang writes here about one part of Oriental philosophy, finds frequent parallels throughout Oriental religion. Buddha claimed no knowledge about God, and one prominent school of Hindu thought holds that, "The One Reality is beyond all qualifying attributes, even personal attributes, and is ultimately indescribable."[2] "Neti neti" — "not this, not that," is the Hindu's way of expressing the inexpressibility of Brahman.

Not only Orientals and their spokesmen recognize the religious motive of responsible doubt and questioning; "Neti neti" has many Occidental parallels. God refused to define Himself to Moses, who said to Him:

> If I come to the people of Israel and say to them, "The God of your fathers has sent me to you," and they ask me, "What is his name?" what shall I say to them?
>
> God said to Moses, "I Am Who I Am."
>
> (*Exodus* iii, 13-14)

Mystics have said with Master Eckhart, "That which one says is God, he is not; that which one does not say of him he is more truly than that which one says he is."[3] Theologians have remembered the limitations of their discipline. John Scotus Erigena maintained that "rational theology . . . points to a deity whose ultimate nature can be described only symbolically; . . . there should therefore be great flexibility in such descriptions as dogmatic theology puts forth."[4] More recently, Paul Tillich has seen that: "the situation of doubt, even of doubt about God, need not separate us from God. There is faith in every serious doubt, namely, the faith in the truth as such, even if the only truth we can express is our lack of truth. But if this is experienced in its depth and as an ultimate concern, the divine is present; and he who doubts in such an attitude is 'justified' in his thinking."[5]

These parallel traditions of Orient and Occident found equal welcome in the mind of Ralph Waldo Emerson; and in one poem, *Brahma,* he caused the Hindu Supreme God to summarize the position by saying:

> "I am the doubter and the doubt,
> And I the hymn the Brahmin sings."

These lines are valid whether God is identified primarily with the all-powerful or the all-good. On the one hand, if God be all-powerful, all-causing, all-present, then whatever thoughts man has are not the work of man alone, but of God in man. In cold fact, we do not in our own existences experience freedom to choose which God we shall believe in, and which we shall deny. We read the arguments, we hear the confessions, we dispute within ourselves — and then we discover the already determined position for which we must witness. On no morning can we say, "By

noon I will believe in Him." Evening comes, and we have the faith that we have. The power that underlies and totally determines the functions of our minds is indeed the doubter, the doubt, and the hymn the faithful sing.

But God can be identified not only with the forces which from the past determine the self and its convictions. God can also be identified with the values which draw men towards a longed-for future. If God be all-good, and the love of truth be part of all-goodness, then God is truly in the man whose denial and belief are never satisfied with partial truth. Such a God-intoxicated man seeks constantly the whole truth, knowing that though he may constantly approach it, he will never reach it.

The Limits of Authority

It is paradoxical that so many authorities of Orient and Occident encourage skepticism towards authority. Yet the paradox is, after all, a common one. In history and botany, literary criticism and paleontology, only the petty mind tries to dominate other minds, or believes that a last, complete word has been said on a fundamental and embracing issue. In religion also, that last complete word remains unspoken. The man who is recognized as an authority best realizes how little is known to all men. To doubt, after reflection, that a given vision embraces all of God; to deny with tact that a given formula captures Him, is to be mature — not sophomoric or disrespectful. Such doubt and denial are acts of faith: faith that fuller answers, greater understanding, are available; that maximum wisdom is of maximum importance; that truth — even a little of it — is worth more than comfort and conformity at the price of error and inadequacy.

> A good man, through obscurest aspiration,
> Has still an instinct of the one true way.[6]

Erich Fromm illuminates the problem by writing that

> God is like the horizon which sets the limitations of our sight. To the naive mind it seems to be something real which can be grasped, yet to seek the horizon is to seek a mirage . . . When we climb even a low hill the horizon becomes wider, but it still remains a limitation and never is a *thing* to be taken hold of.[7]

Furthermore, no man can ever see all the horizon at a glance; part is always at his back. Yet man wants to grasp the horizon as a *thing*. He would like to know once and for all the full nature of God, and the proper nature of our relation to Him. Reinhold Niebuhr writes of man's impulse "to claim the possession of some unconditioned ground of virtue and wisdom from which he can survey his fellow men and hold them in contempt."[8] *Contempt* may be too strong a quality to attribute to so inclusive a noun as *man*. It is true, however, that many of us seek, and many of us claim to have found, some ground of wisdom and virtue which we at least prefer over other men's, and to which we insist that others move. Here again is paradox: On the one hand, spiritual progress can come only if one has convictions, even if the convictions concern the merit of doubt. On the other hand, every affirmation of faith exposes one to the charge of pride, and the charge always carries some truth. Some self-confidence is necessary for faith to be vital, but humility and doubt are necessary for faith to be free of idolatry, free of the worship of itself. Faith at its best is an instrument of growth, not an ending of growth.

Sureness and Happiness

Often we feel doomed to unhappiness if we must live with any uncertainty about the ground of our being and the meaning of our life. Such unhappiness is often most strong if, having been reared in an authoritarian faith, we have come to see inadequacies or falsehoods in its dogma. Where can we turn for the full certainty which we used to know? Our mistake lies in asking for more certain answers than our questions can possibly receive. Buddha's *Second Noble Truth* tells us that sorrow comes from having desires, which in their very nature, can never be fully satisfied. Such a desire is the wish to know the whole nature of God, or to know the never-to-be-revised statement of God's essence. To have such knowledge one would have to be all-knowing. To desire to be all-knowing is to desire to be God. To desire to be God is perhaps noble, probably blasphemous, and certainly doomed to disappointment.

Religion is only one area of life in which faith is necessary and doubt is legitimate. Can I hold my job? Could I fill a more demanding position? Can I trust my wife? Have I faith in the power of love? An excess of doubt in any area will paralyze me. A total absence of either doubt or faith will open the gate to folly. Sometimes it takes real imagination to doubt the truth of what seems to many crystal clear, yet without imagination the mind stagnates. And if the mind stagnates, how shall any worth-while life be sought for, or any worth-while deity worshipped?

Sometimes doubts are so numerous that we ask "Is there anything we can believe?" We are baffled as to where to begin to seek convictions. In such a case, we may be helped by the rules which René Descartes set for himself when he was searching for truth:

1. To accept nothing as true which I did not clearly recognize to be so . . .;
2. To divide each of the difficulties which I encountered into as many parts as possible and as might be requisite for its best solution . . .;
3. To conduct my thoughts in due order, beginning with what is simplest . . .;
4. To make my enumerations so complete and my reviews so broad, that I would be certain of having omitted nothing . . .;
5. To obey the laws and customs of my country [and] religion [temporarily, choosing moderate opinions when faced with conflicts I could not yet resolve] . . .;
6. To be as firm and resolute in my actions as I was able, and to hold no less steadfastly to the most doubtful opinions, when once I had made up my mind to adopt them, than if they had been absolutely certain . . .;
7. To try always to conquer myself rather than fortune.[9]

Such rules, however, often seem remote, and certainly they are not self-motivating. It is simpler, and perhaps just as helpful, to remember how largely our convictions are shaped for us by our environment, our own personalities, and the nature of truth itself. Much as we should accept without apology or rebellion the health which time puts in our bodies or takes away, so we should accept without bitterness or smugness the faith which time puts in our heads, or removes.

Accepting the confidence and doubt of today, we both hope and work for fuller insight tomorrow. By that hope and work, we keep ourselves alive to the adventure of ideas.

A good church is a church where doubters feel at home, where non-doubters are idolaters, where no stones are cast because only he who is without doubt could cast the first one.

FOOTNOTES

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Reinhold Niebuhr, *The Self and the Dramas of History* (N.Y., 1955), p. 158.
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RIGHT FOR RIGHT REASONS

Whenever we make a claim to "doing right," we are by such action taking upon ourselves Godly prerogatives. Our motives must be in harmony with our conduct, or our act, however meritorious, is blasphemous, and comes under the condemnation of the commandment which says, "Thou shalt not take the name of the Lord thy God in vain. . ." A man, to be entirely in the clear with his conscience and his God, must not only strive to do right, but to do right for right reasons. An old German proverb puts it well:

> Der eine fragt: was kommt danach?
> Der andere fragt: ist es recht?
> Und also unterscheidet sich
> Der Freie von dem Knecht.
>
> which translated reads:
>
> One man would ask, "What comes of it?"
> The other, "Is it right?" That's all.
> So each reveals the eternal gulf
> 'Twixt freeman and the cringing thrall.

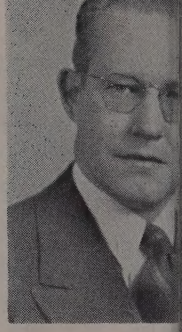
Most decisions made by individuals, groups, or nations are made with one eye on immediate self-interest, and the other, hopefully, on the moral ideal. Thus our exploitation of other peoples has been piously justified as The White Man's Burden. Recent victories in race relations in our own country, like the still recent Supreme Court Decision regarding segregation, fall short of expectations because they have been made reluctantly in the face of adverse world opinion, or out of moral and economic necessity, and not because the majority of Americans, north or south, are repentantly convinced at last that Negroes and whites are brothers, "made of one blood," and potentially equal. Millions of people still do right "to go to heaven," they tithe because they expect the windows of heaven to open up and pour blessings down upon them, and they live moral lives because such living assures better health, and because "honesty is the best policy."

But when we act with mixed motives, when we try to serve two masters, we usually end up, as Jesus wisely reminds us, by serving neither, or by serving the baser of the two. The end is frustration. One cannot deal lightly with moral principles, and the ancient commandment remains a solemn warning, "Thou shalt not take the name of the Lord thy God in vain."

—Frederick W. Ringe

Universalism Moves West II

Robert M. Rice



Dr. James Harvey Tuttle

For the first six years of Dr. Ryder's pastorate in Chicago, his colleague in the ministry was Dr. James H. Tuttle who at that time was the minister of the Church of the Redeemer in Chicago. It has been interesting to me to see how the life of Dr. Tuttle as recorded in his biography by Dr. Marion D. Shutter brings this history down to my life and times.

The Church of the Redeemer in Chicago is now united with the Universalist Church in Oak Park. Twenty years ago, when I was Dr. Shutter's assistant, as I would call on some of the elderly persons in the church I would still hear the praises of Dr. Tuttle. These people still remembered Dr. Tuttle's personality and ministry very vividly after forty years. And as I read the names of the outstanding personalities of the Church of the Redeemer in Minneapolis during the previous heyday of that church, I recalled the stories of these men and women whom I had heard over and over again when I was on the staff of that church in its period of depression before its present day revitalization. Therefore, while I never met Dr. Tuttle, I feel as though I almost knew him.

James Harvey Tuttle was born in Herkimer County, New York, in 1824. He was one of a family of eleven children. He was brought up a Baptist but as a young man became a Universalist. He spent a year at Fairfield Academy and two years at Clinton Liberal Institute. Plans were made for him to attend Harvard, but they were never carried out. He started his preaching at Ford's Bush and at Little Falls. He was ordained at Richfield Springs and remained there for about three years. From there he went to Fulton, New York. He was married during this pastorate. He encountered all kinds of abuse from members of the other churches. One religious fanatic even set fire to the Universalist church building.

From Fulton he went to Rochester, New York, where he followed the beloved and outstandingly successful minister, Dr. George W. Montgomery. When Dr. Montgomery retired, the people of the church were most discouraged for it was Dr. Montgomery who had built up the church from a weak struggling organization to a large and strong one.

Dr. Montgomery continued to live in Rochester and preached frequently in the church. The old man and the young man worked together constantly and harmoniously. As Dr. Shutter writes of this relationship I could not help feeling that Dr. Tuttle's happy experience in Rochester must have helped prepare him in later years to have the same sort of relationship with a young man who succeeded him in Minneapolis. In Rochester, as in Fulton, Dr. Tuttle met with great opposition from the people of other denominations. Preaching about divine love seemed to stir up human wrath. Dr. Tuttle in Rochester, as in every pastorate he held, was interested and a worker in many reform movements. He applied his religion to the life of the community and the nation.

One day there came to his study a young man, who was settled in a church not far from Rochester, but who felt at the time no special attachment to his work and who was undecided whether he should continue in the ministry. That meeting was destined to influence not only the life of the young man himself, but of the whole Universalist Church, for the young man was Isaac M. Atwood.

The Second Universalist Church in Chicago had had a difficult career from its very beginning. In 1859, when this church found itself without a minister, it sent a committee of three to the General Convention in Rochester to secure a minister. When they arrived in Rochester and met the minister of this large, thriving church and heard all that he had done in that city, they decided he was the man they wanted for their church. The Rochester people did not want Dr. Tuttle to leave and he was happy there. However, a sense of duty was the motive that caused him to decide to go to Chicago. The Universalist churches in the West were few and scattered; they were weak and struggling. It was hard to get men to go out there and serve.

On his first Sunday after leaving the large Roches-

er congregation, Dr. Tuttle preached to a small congregation in a rented house. The first aim of the new minister was to help the church build a new church building. A wooden church was built costing $6,477.31 including furnishings. The subscription list was headed by A. G. Throop, who later moved to California and for whom our Pasadena Church is named. His subscription was one hundred dollars to be paid in day's work at $1.50 per day. Dr. Tuttle was the largest subscriber. He gave five hundred dollars and remitted five hundred dollars of his salary. Then, he and his wife took in boarders to make ends meet. The period of the Civil War followed with all sorts of hardships and sorrows. Dr. Tuttle kept the little church together, but at the end of the war he needed a change of scenery and a bit of rest. He therefore resigned.

He first went to Minneapolis as a supply preacher. The Minneapolis Church was meeting in a hall at the time. After a few weeks, they called Dr. Tuttle to be their minister for a period of one year. At the end of the year, no word was mentioned of it then or ever after. His first task in Minneapolis as it had been in Chicago was to lead the people into building a church building. He did this, and a wooden building costing eighteen thousand dollars was built. It held about four hundred persons and was usually packed on Sundays. Its walls and ceilings displayed the first piece of fresco work done in Minneapolis. A bit later, W. D. Washburn gave to the church the first large pipe organ in the city. The organ had been made in Boston and the church obtained as an organist a man from New England who had come to Minneapolis for his health. His successor was a man from Boston who had come for the same reason.

After four years, discussions were held regarding building a new and finer church building. Minneapolis was a growing city. Most of the leaders of that city were in the early Universalist Church. Because of the status of the church membership, the opposition of Universalists in that city was not as great as in most places.

The beautiful new stone Gothic Church was built on the corner of Second Avenue and Eighth Street. Many persons predicted dire results because it was way out at one side of the city. Today, that site is in the very center of the city. In 1888, the building was destroyed by fire, but was rebuilt and enlarged. About three years ago it was again destroyed by fire. The Catholics, who bought it several years ago, have rebuilt on the same site.

Dr. Tuttle's ministry in Minneapolis was a remarkable one of twenty-five years. He become the minister when the church was small. The people in it were largely from the state of Maine. They grew in prosperity. The Universalist Church in those days was the prestige church. Dr. Tuttle was able to travel and do the many things which many ministers would like to do. As we think of these years of challenge and opportunity and blessings, we should not forget that when his church in Chicago called for the greatest sacrifice, Mrs. Tuttle and he gave all they had, even when it meant taking boarders to eke out a living.

The amazing part of this long and outstandingly successful pastorate of a man who was very close to his people was the way in which he passed on the reins of office to a young man. Marion D. Shutter had for five years been the minister of a Baptist Church. He had resigned from this church because he felt he no longer was in agreement with the theology of that church. He had no idea what he was going to do. It was at this time that Dr. Tuttle wrote to Dr. Shutter inviting him to come and see him. From that meeting came the call to Dr. Shutter to share the pastorate with Dr. Tuttle until Dr. Tuttle was ready to retire. Those two worked in the closest harmony as long as Dr. Tuttle was the minister. This freed Dr. Tuttle to travel extensively, and to be freed of the many burdens of a large church.

As soon as Dr. Tuttle had retired from the Church of the Redeemer, he put his efforts into developing another Universalist church in the city. It was without a regular minister. Dr. Tuttle stepped in and helped raise the money for a new church building. When it was dedicated, the congregation insisted that it be named Tuttle Church. When Dr. Tuttle resigned as the minister, his successor was the son of the man he had encouraged to stay in the ministry so many years before in Rochester, New York. It was John Murry Atwood, the distinguished son of a distinguished father.

Dr. Tuttle then moved to New York City. Before he was able to start another adventure for Universalism, he suffered a stroke. Even after that, at the age of seventy-nine, he started to study Italian. He died in 1903.

The Universalist Church moved westward in the early days, not because of church organization, but because of individuals on fire for the cause. In this modern age we accomplish results through organization with the aid of enthusiastic, devoted, and sacrificial individuals.

Pennsylvania Laymen Serve Universalist Churches

Henry W. Felton

Mr. Felton (broadcasting)

WHATEVER religion has within it to help the human race, it should by all means offer a challenge. A man or woman willing to accept a challenge will never be in danger of being lulled into sleep by an opiate. This concept should certainly appeal to the religious liberal, both the clergy and the laity.

The challenge should be mutual. In fact, the line between the liberal clergyman and his congregation is a very thin one, if it exists at all. The liberal minister looks upon his laymen and laywomen as co-ministers. In return, they are inclined to think of him as a layman; different, perhaps, because he has been trained to lead and teach and minister in his particular field.

The liberal minister does not dwell on a pedestal. He is not something sacred or superior. He does not intend to fill any such role. To hold his position, he does not depend on mystery and ritual. His message is one from one normal human being to another. In short, he is a layman just as much as any other man or woman.

This is not an attempt to belittle or to dethrone the clergy in liberal churches. The feeling of this writer is that the true liberal minister is called in much the same manner that other ministers and those in other walks of life are called. He or she must be a trained person, prepared to follow one of the world's oldest, most honorable callings.

The liberal minister, man or woman, is a member of a profession, and has the same rights and privileges accorded to any other professional man or woman. He or she has the same right to be jealous of the rights and prerogatives of his or her profession.

With all this in mind, we can all see the admitted need of laymen and laywomen taking a lead in many pastorless Universalist churches. Fortunately for many of these churches, this lay leadership is coming to the front and is holding the line for liberalism in religion in many communities.

There are several Pennsylvania churches which have for the past thirty or forty years been receiving help from lay preachers and leaders. In fact, a certain amount of lay leadership has been appearing in all Pennsylvania Universalist churches.

The John Raymond Memorial Universalist Church of Scranton has been under lay leadership since 1950. The lay preacher there is Cecil F. Reeser, who conducts the services of worship and also, as much as his time will allow, acts as a pastor to the people. He calls his position with his church, "the happiest endeavor of my life."

Mr. Reeser, who is a printer, was born in Chemung, Chemung County, New York, November 8, 1891. He is active in several Masonic bodies, is a thirty-third degree Mason. He is well versed in Masonry and often lectures on that subject.

He is a member of the Sons of Union Veterans of the Civil War, the Scranton Chamber of Commerce and the Y.M.C.A. He is president of the board of trustees of the Raymond Church. He recently completed a term as District Deputy Grand Master of Masons. The Pennsylvania Fellowship Committee and The Universalist Church of America have granted him the right to perform the rites of the church. Mrs. Reeser was the former Frances R. Deubler.

Another layman who is also holding the fort for his church as a lay preacher and leader is Orren B. Alvord of Merchantville, New Jersey. Mr. Alvord's father was a Universalist minister and built the Rocky Mount, North Carolina, Universalist church. The father served many churches of the denomination.

Orren Alvord was born October 9, 1902, in Lockport, New York. He says he is anxious to follow in his father's footsteps and make the ministry his life's

work. His wife was the former Agnes Kaminski. He s secretary of the vestry of the Church of the Messiah, Philadelphia; chairman of the budget committee; chairman of the ministerial committee; member of he religious education committee; president of the A.U.M. and a deacon. He lists his regular business as ales-personnel.

Mr. Alvord, who has been preaching off and on for he past ten years, is the regular preacher at the Church of Our Father, Reading, Pennsylvania. Mr. Alvord s being granted the right to perform the rites of the church. This church was served for a great many ears by the Rev. Harvey Swanson, who a few months go accepted a pastorate in Texas.

Since Mr. Alvord has been going to Reading, the eported average Sunday attendance of eighteen has umped to fifty-one. A men's club with seventeen nembers has been established. There is a growing ttendance at the Sunday School. A complete religious ducation staff has been appointed and is functioning. New equipment has been installed.

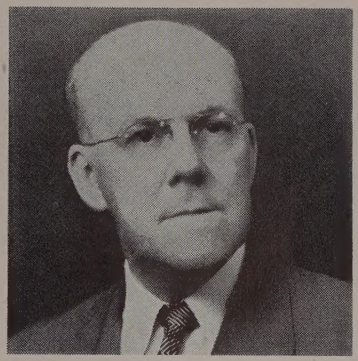
Another Pennsylvania lay preacher, who has recently stepped up into the full-time ministry, is Dr. Henry F. Pommer of Meadville, R.D. 2, Pennsylvania. Dr. Pommer, who is a college professor at Allegheny College, Meadville, was recently given full fellowship by he state and national Fellowship Committees.

He preached occasionally in Universalist churches n 1951 and 1952 and regularly since 1953. He has been serving the Church of the Good Shepherd in Linesville, Pennsylvania. He preached the Occasional ermon at the last Pennsylvania convention in October, 955.

Dr. Pommer was born April 8, 1918, in Philadelhia, the son of a music teacher. His grandfather, on is mother's side, was a minister in the Reformed Church in Philadelphia. His wife was the former Bessie Westerman. His hobby is travel. Continuing is former religious affiliation in the Friends (Quakrs), he is pleased that he can follow one other hobby," as he calls it, propagating pacifism.

Dr. Pommer holds membership in Phi Beta Kappa, Modern Language Association, Association of Amerian University Professors, Universalist Ministers' Association, Faculty Christian Fellowship and Fellowhip of Reconciliation.

Like Mr. Reeser and Mr. Alvord, Dr. Pommer acks none of the enthusiasm for the ministry of these wo men. He states vigorously: "I like to preach, and hope it benefits my congregation as much as it benets me."



Cecil F. Reeser

Another lay preacher in the state who also enjoys preaching in Universalist churches and others is Henry W. Felton of Montrose, Pennsylvania. Mr. Felton, who is the present interim pastor at the Brooklyn and Kingsley churches, has also served the churches in the North Branch in Bradford County and the church at Scranton. Like his three colleagues already mentioned, he has been granted the right to perform Christian ordinances.

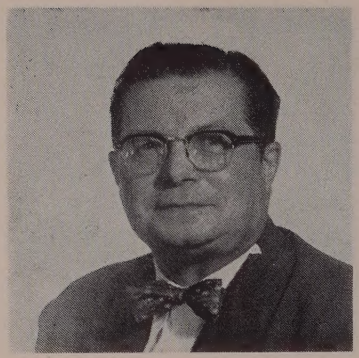
Mr. Felton, who is 56, is the associate editor of *The Montrose Independent,* Susquehanna County's oldest newspaper, and conducts a weekly local news broadcast on radio station WPEL in Montrose. Before he gives the news each Saturday noon, he gives a short editorial talk to boost his town and county and local causes.

He is the president of two organizations, the Rotary Club of Montrose and the Susquehanna County Tuberculosis and Health Society. He is a member of the local historical society and free library association and serves as a director of several county organizations. He speaks frequently before local groups and has supplied the pulpits of several churches other than his own. Mrs. Felton was the former Lena Hunsinger.

He has been the editor of *The Pennsylvania Universalist* for about twenty years and is a trustee of the Universalist Publishing House. He served as president of the Pennsylvania Universalist Convention for two terms and has been a trustee of the convention since 1930. He is chairman of the Pennsylvania Fellowship Committee.

Mr. Felton says, "I can think of no greater honor than being an American, a Universalist and a Rotarian. They are all opportunity positions. They all call for service to country, church and humanity."

Pennsylvania churches are fortunate to have laymen who can supply their pulpits whenever they become vacant and who can carry on through those lean



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years that come to many churches. Lay preachers have not only supplied, through the years, the churches that have been mentioned, they have filled the pulpits of other Pennsylvania churches: Girard, Smithton, Wellsburg and others. One of these preachers, who should be mentioned, is Walter Brethauer, who is now serving a North Side Unitarian church in Pittsburgh.

It is a fact of history that great religious leaders and founders of religion have not always been professional clergymen; many have been devoted laymen. They have started religious movements. They have carried the ball, so to speak. Jesus was a layman. So were Paul and William Penn. So today is Dr. Albert Schweitzer and others we can mention.

There is today a world-wide challenge to the laity, and it is well for the church, wherever it serves, to recognize this group and make full use of its talents, ability, and leadership.

MEDITATION

We know beginning and ending, life and death; we know purpose and design; we know love and hate, kindness and anger; we know happiness and pain, ecstasy and despair; we know hunger and longing, and frustration; we know wrong and retribution; we know sticks and stones, plants and animals, sea and air, earth and sky. Within the confines of these poor mortal dimensions we sit with our kind on the rim of eternity and ask the long question that has no answer, — only answers. . . . This is Man yearning Godlike in a finite frame, wistfully trying to crowd the ocean into his little earthen cup! So let God answer as He will to the free questing mind. Let Him, as opportunity offers, look through the countenance of a child, speak in music and symbol, or in the sound of the craftman's hammer, and let Him still show His glory in the face of the morning.

—Angus H. MacLean

Motherhood and Mercy, Chinese Buddhism, Ch
Street Meeting House

TEST OF CONFIDENCE

The *Times of Indonesia* in a significant editorial recently expressed grave doubt over the adoption by Burma and China of five principles of co-existence, saying: "Has anyone in the chancelleries of Nepal, India and Pakistan wondered how they can sleep so soundly in view of what is happening to Burma?" China's arrogant insistence upon keeping troops in the disputed border area "ill harmonizes with the flow of platitude, which gushes daily from Radio Peking" and the Djakarta editor warns that unless China immediately withdraws these troops that country "will lose the confidence, friendship and good will it badly needs."

The press has also been critical of the United States, particularly with regard to its policy in the Middle East. The *Observer,* commenting on American failure to counteract Russia's willingness to supply arms to Egypt, writes: "The United States is undecided and has no foreign policy in the Middle East except in the Arab-Israeli conflict.

Art and Symbols for a Universal Religion

Kenneth Patton

EIGHT years ago the Universalists in Massachusetts were faced with the paradoxical situation of having no Universalist church in the city of Boston, which is the home of the state and national headquarters. Due to shifts in population and other pressures, twenty-two Universalist churches had perished. A widening ring of suburbs around the city was also being stripped.

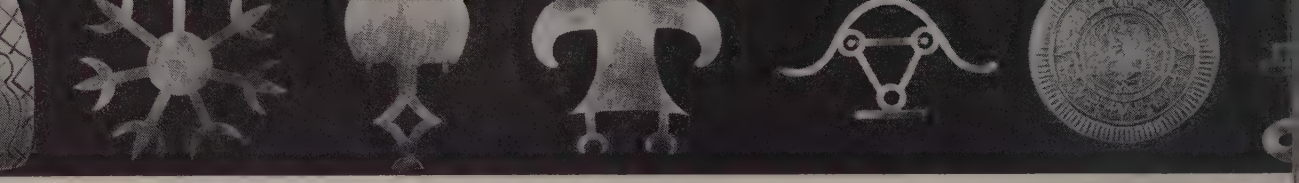
The Massachusetts Universalist Convention, under the leadership of its Superintendent, Dr. Clinton Lee Scott, decided to establish a new Universalist church in Boston as an extension project. The historic Charles Street Meeting House was secured as its home, and extensive repairs and redecoration were done.

Since traditional Universalism had fared poorly in Boston, it was the decision that the new church should be set up as a "pilot project" where experiments in church organization and services might serve to attract the liberal and pioneering people of the Greater Boston area. What has come to be known as "The Meeting House Project" is now almost eight years old. It has been truly experimental, in that only a general idea of direction and content existed in the beginning.

Religion has been concerned mainly with treasuring the past. It is mostly authoritarian and traditional, locating its authority in divine revelation, great teachers, a Golden Age, holy books, and its priests have been the custodians and conservators of the traditional rites and laws. For this and other reasons, experimentation, pioneering and invention fare poorly in religious institutions, whereas they have become accepted practice in other fields. John Dewey has pointed out that the great invention was "the invention of invention." The Meeting House has attempted to apply this approach to religion, setting up an experimental laboratory in religious arts, symbols, organization, services and program.

The basic innovation has been in the nature of the religious community itself. The Meeting House has become a continuous family work project. But the work is not primarily money-raising activities, such as church dinners, fairs, and bake sales, and the program is not primarily social, such as teas, card parties, treasure-hunts, "programs." Each Friday evening there is a "work night." The Meeting House is a workshop. Those members who really enter into the Meeting House spirit, and not all do, of course, find an area of creative labor and self-expression. Only when we cannot design and build the things ourselves do we buy ready-made and hire outside help. Since many of the things we are after have never been made before, they could not be purchased ready-made in any case. Since to have them custom-made would be very expensive, and we do not have the money, we either have to make them ourselves or do without. Even if we could hire them done, I do not believe we would. We have discovered that the best part of a religious fellowship is doing things ourselves and doing them together.

The people at the Meeting House come from all manner of background, occupation, and social class. They hold one thing in common: a sense of eagerness to try out new ideas. There is a great potential of zest for experimentation and pioneering in most people that the churches have been missing, simply



because they have not cultivated it. Churches have sold the people short on the prophetic and experimental side of religion. Most ministers and church leaders are afraid to try anything "different" or "radical." But religion does not have to be timid and conventional; we make ourselves after the image and the role we have chosen for ourselves. Most people will work and sacrifice far beyond ordinary expectations if they can find a dream large enough to capture them.

The Meeting House has one basic and simple idea: to find a religious setting for a religion of one humanity and one world. It is the United Nations idea, especially as it is embodied in Unesco, applied to religion. Our unofficial motto comes from Torrence: "I am a man, and nothing that is human can be alien to me." We are a completely free-mind fellowship, with no creed or confession of faith. We look for insight and wisdom to all of humanity, for truth and goodness have never been the monopoly of any one people or religion. For this reason we do not call ourselves Christian or Jewish or Buddhist, although these traditions are greatly cherished along with the others.

Pi Disc

We include all and exclude none, for only thus can we be positive and non-exclusive in our approach.

This, however, does not mean that we are uncritical; quite the opposite. The criteria of evidence, reasonableness and consistency are applied to all. The scientific method and attitude, with the findings of the various branches of science, are allied to the arts, to philosophy and to "naturalistic mysticism," to give us a religious approach that is at once hard-headed, tough-minded, *and appreciative and warm-hearted.* Belief is allied with doubt, affirmation with criticism. We reject all creeds and dogmas on principle, for only the open mind is free to probe and discover. But we can accept the other person's faith as part of the human scene, *and appreciate it,* without accepting it as adequate for our own use. To criticize is not to reject. This point must be emphasized, for it is the dividing line between the free mind and fanaticism. It is the doorway to a universal religion that rigorously seeks the truth, and yet is also inclusive and welcoming to all.

What are the fundamental symbols for such a universal religion? The United Nations found its symbol in the world encircled with the olive wreath of peace. The symbols which we have chosen and created are of several kinds. What are the core realities of the human situation? How can they be symbolized?

First is the universe itself, from which our name "universal" is taken. The universe is symbolized in two ways: in a "stellar globe" which gives the constellations of both the northern and southern hemispheres, and makes an attractive luminous sphere when lighted at night. At the front of the auditorium in an arch which is fifteen feet wide and twenty-five feet high, we have reproduced the Great Nebula in Andromeda from astronomical photographs. This nebula is our next-door neighbor in space, practically a twin of the Milky Way Nebula of which our solar system is a part. It gives us a "window into the universe," and provides us with the key for our cosmic orientation, since this nebula is seen through a screen of stars in our own galaxy. We call it a "symbol of the fact." It is a photographic reproduction. Each person is left to make his own interpretation of this reality. He can

say: "The heavens declare the glory of God," or "The heavens declare the glory," or he can just say, "My heavens!" Another astronomic scene, the Horse's Head Nebula in the constellation of Orion, a portion of our own galaxy, is painted on one of the walls downstairs.

The earth is symbolized by a large polar-projection map of the earth inlaid in linoleum in the very center of the auditorium. All national boundaries are eliminated, giving the one land mass, the one earth. Around this is a golden circle, which we have chosen as the master-symbolism of Universalism. The circle is found in all cultures, and has variously symbolized the universe, the sun, the moon, the earth, unity, perfection, holiness, peace. The earth within the circle is repeated downstairs, with the symbols of the world religions inscribed upon it at the point of their origin.

The pews have been rearranged to face in four banks toward the center, coming in from the four corners of the room. Thus the people, being seated in a circle, symbolize unity and one world in their very arrangement. "Religion in the round" is also a symbol of democracy, since the people face one another, and not the altar. The minister and the choir sit in the pews with the congregation, and the preaching is done from the edge of the map in the inner circle.

Hanging from the ceiling opposite the mural is a "construction" which is an allegorical symbol of the microcosm, the atom, the cell, the seed. This is the work of Jack Burnham, a young Boston artist, who designed and executed it and gave it to the Meeting House as his contribution to the project. The center of it is lighted, and the mural of the nebula is painted in "black light," and gives a very close representation of the night sky. When the construction and the mural, microcosm and macrocosm, are lighted in an otherwise darkened room, the position of man, who in size and complexity is about halfway between the two, is effectively symbolized.

In time we plan to have a large bas-relief sculpture in the arch opposite the mural of the nebula, symbolizing humanity. This might be a single figure, or a family scene. Man is otherwise symbolized in art, in photographs, paintings, sculpture and etchings. But the large symbol of man is still for the future.

On the platform at the front is a large bookcase which houses the major writings of all the world

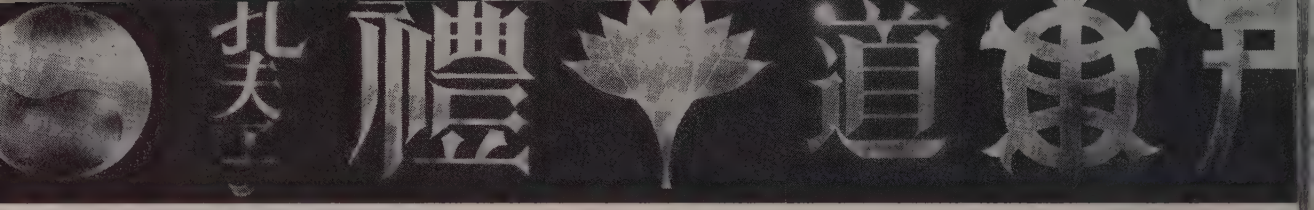
Mexican Indian Fifteenth Century Christ

cultures and religions. Whereas dogmatic religions sometimes put "the one book" front center, we put the many great books of mankind together as a symbol of our acceptance of all human wisdom and poetry and literature as ours. A smaller bookcase beside it houses the Torah, the Megillah, Buddhist texts inscribed on leaves made from palm. We will add an original Koran and other books in their native languages and styles of publication.

On the bookcase is a lamp made from Greek and Roman design, which is a symbol of light, life, wisdom, the hearth, the home, and aspiration. The lamp is lighted at the beginning of the service and snuffed at the close.

The use of the high-fidelity sound system is another symbol, for we have a collection of the music of the world cultures, which is used as a background for readings from the various cultures.

Alongside these core symbols is the symbol project itself. As a whole, it too is a core symbol, since it is made up of some sixty-five symbols taken from the world religions, ancient and modern, and symbols of the "universals," of the common ideals, goals, and occupations of humanity. These symbols adorn the



panels on the facing of the balconies, and two panels to either side of the mural of Andromeda. The designing, research and execution of these symbols took five years. They are made of brass, copper and silver, and the metal work was done by a brother and sister, Charlotte and Ralph Edlund.

The whole of the auditorium of the Meeting House has been made into one integrated symbol. The map of the earth in the center is the key. If you draw a line from the North Pole at the center outwards, it will lead you, say, across Japan, then to the symbols of Japan on the balcony, and behind them to a space between the windows on the outer wall where the art of Japan is located. Thus "centers" of the art of the world religions form the outer ring, within which the people meet. Beginning at the front to the right, the "centers" in order are Oceania, Japan, China, Tibet, India, Buddhism, Oriental Universalism, Egypt, Africa, Islam, Judaism, Christianity, Aztec, American Indian cultures. There will be another ring of centers in the balcony for some of the auxiliary cultures, such as Greece, Rome, Babylonia, Parsees, Stone Age, Confucianism, Taoism. Large wall hangings are planne for the four corners. Already we have a large Tr of Life Persian rug, on loan from the Universali Church of America, and in time hangings from Indi China and Mexico will be added.

The collection of the art of the world religions ha been our major occupation of the last year and a hal and has progressed far beyond our expectations. Som major gifts have been received, and great persona sacrifice on the part of various members of the Mee ing House has made other purchases possible. Exce lent cooperation has been forthcoming from art dealer and collectors, and we have only begun to explore th possibilities.

The arts are the voices of humanity. Through sculp ture, painting, music, literature, the dance, drama an architecture, men communicate their most profoun thoughts and emotions to one another. The arts al ways have been, and always will be, peculiarly th language of religion. Through the use of these com munications from the many branches of humanity, pas and present, we hope to assemble a truly universa setting or "frame of reverence" for our universalis celebrations. It is our hope that the composers, paint ers, sculptors, dancers, dramatists, musicians of Bosto will join us to find, through the expressions of th arts, a religious voice for our age.

As for music, the century-old organ is used primaril to accompany the congregational singing. Mrs. Harne Cushing has generously contributed her services fo many years. The grand piano is used to accompany th choir on occasion, but the choir usually sings *a cappella* Dr. Paul Giuliana contributes his services to rehears the choir, and the singers are all unpaid volunteers The high-fidelity sound system permits us to use th classical music of the West and the recorded music o all the cultures. A service is often built around a sym phony, a chamber music work, or a great choral work The first movement is used for a prelude, sometime the andante section is played beneath the meditation and the closing movements become the postlude. Music from China will be played as background to reading from China. This "unlocks" music for us, giving us limitless musical resources.

Much work has been done in collecting and creat

Rama, the Archer, India

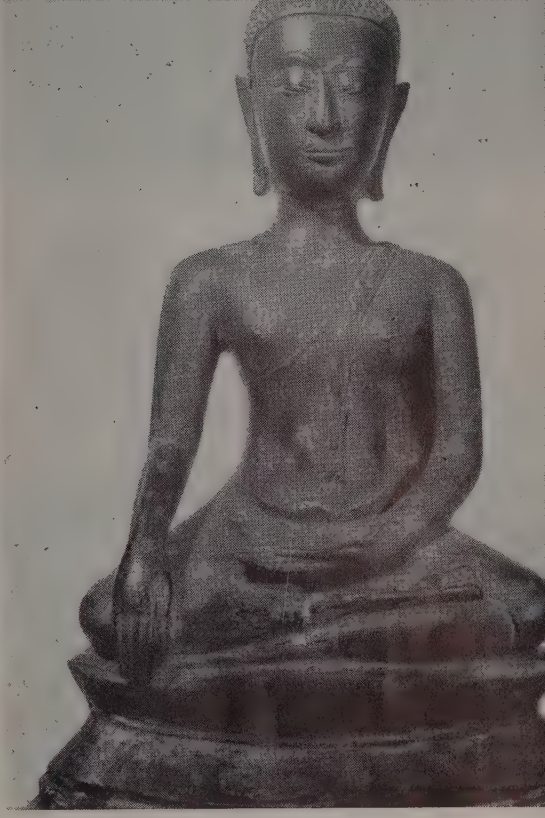
ng anthems and hymns for a universal religion. The "open hymnal" is a spring-back folder in which a new hymnal is assembled each Sunday, with just the materials for that service arranged in order. Dr. Giuliana has done some original composition, but a great deal more is needed. A hymnal and an anthem series will be published by Meeting House Press in time; in the meantime this material is mimeographed.

Opening Services, Responsive Readings, Closing Sentences, Meditations, and other "worship materials" have been written and compiled from the literature of the world religions. Most of this is available in the two books just published which will be described below.

Experimental types and orders of service are the order, rather than the exception. We still do not believe that we have found the native atmosphere and approach to the "celebration of life." A series of celebrations is developing as experiments to this end. "Mid-Winter Festival," the first of the "Meeting House Services," will be published this winter.

In order to expedite our activities in this area, the Meeting House Press was established as the publishing agency of the Meeting House. Its first venture was a series of pamphlets with mimeographed text and printed covers. These were followed by a list of printed leaflets, *Universalist Definitions,* a magazine, *The Edge,* which in the future will become a printed pamphlet series. This change does not alter the purpose of *The Edge,* but does remove the pressure of regular issues. Four books have been published: *Worship and a Well Ordered Life,* by Clarence R. Skinner, and *Man Is The Meaning,* by Kenneth L. Patton. These books were published in collaboration with the Universalist Historical Society. Also by Mr. Patton are *Man's Hidden Search, an Inquiry into Naturalistic Mysticism,* and *Readings for the Celebration of Life.* The latter contains the various readings created and compiled for use in the services, and is designed for use by other congregations. It is also available in loose-leaf form for those who wish to try the "open hymnal" approach. *Man Is the Meaning* is a manual for the use of worship leaders.

After each service there is a coffee hour and discussion period lasting for an hour, in which the issues of the address are freely argued. Regular adult study groups meet every Wednesday evening, studying such



Burmese Buddha

things as anthropology, psychology, comparative religion and world politics. The Charles Street Forum brings in outside speakers on all kinds of social, political, theological and other issues. Programs of social and legislative action are embarked upon through the Social Action Committee. At the monthly social evenings, there are dinners with the menus chosen from various lands, with speakers and films relating to the different cultures. Groups are made up to attend the theatre, forums and gallery talks. We plan a continuous and varied program of adult education and action.

We have only a few children, because of our downtown location, but an active program in nursery, kindergarten and some older groups is carried on, as numbers permit. The approach is progressive, project method, with one of the most interesting projects conducted by Dr. Clyde Kluckhohn of Harvard Uni-

versity, in adapting the study of anthropology for ten- to twelve-year-olds.

The next publication of Meeting House Press will be *Art and Symbols for a Universal Religion,* which will give a complete and illustrated summary of the Meeting House Project. This should be published next spring. The photography for the book and th article has been done by Charles McCormick a Peter Rossiter as their contribution to our work pr ects. Three sets of color transparency slides wi legends are available from the Visual Education D partment of the Council of Liberal Churches on th symbol project, the religious art of the West, and th religious art of the East.

Hotei, Japan

Of course we take for granted being a non-segr gated church on racial and cultural lines. Our membe come from many racial and national and religiou backgrounds. But we also try to be non-segregated c sex and age levels. We have no men's and women groups, nor youth and young adult divisions. Ou meetings, education program, social affairs are fo *everyone,* regardless of age or sex. This we believe democracy in action. Our only exception is in the nee for special educational programs for children.

I have not even begun to name the persons whos contributions in time, labor and money have made ou project possible. They do janitorial and secretaria jobs, build furniture, wash and paint walls, teach sing, compose, print, gather, staple and bind books an leaflets, sort type, cook — you name it. Because of al the work we do together, we have the feeling an fellowship of a family, and the coffee snack followin the work night provides some of our best fellowship

We try to be an experimental and creative free mind community. We see the Universalist Church a an attempt to establish an idealistic world communit in miniature. We are not willing to wait a thousan years for universal religion and the brotherhood o man to come over all the earth. We do what we can and attempt to bring it into reality in our small fellow ship, hoping it will then have some small influenc in bringing world brotherhood and the commonwealth of man into reality among all mankind and in every nation.

Racial Integration In Our Schools And In Our Lives

NORTHERN newspaper readers and listeners to radio spot news reports are more than likely to get an alarming picture of the status of racial desegregation unless they get a corrective to the daily headlines and lead paragraphs. This was especially so with the opening of schools this fall.

Such a corrective is the state-by-state report and summary of the Southern Educational Reporting Service, "an objective fact-finding agency established by southern newspaper editors and educators."

While newspapers and radio services have told the story of mob violence or threatened mob violence in a few spots, integration of White and Negro School children has been going on in a quiet, orderly manner in many more areas.

The Southern Educational Reporting Service notes that more than eighty per cent of school districts in nine border and southern states have been desegregated since the 1954 declaration of the Supreme Court. There are one hundred and eighty-six more districts desegregated today than there were at this time last year. This represents about forty-five thousand more Negro students involved in integrated schools this year than last.

While we have been hearing about trouble in one or two areas in Texas this fall, thirty-five Texas school districts have been desegregated. In Kentucky, forty-six districts integrated, six in Missouri, eighty-five in Oklahoma, and nine in Maryland.

These areas of progress, all added up, still comprise a minority of southern schools. Eight states still maintain completely segregated school systems below the college level. More than two million students are still being educated in racially separated systems.

Racial integration in American schools has by no means been achieved. We, who do not have the problem at *our* doorsteps, must not lose sight of the fact, however, that headlines to the contrary, *progress is being made* day-by-day and year-by-year. Considering the weight of tradition, the power of prejudice and fear, and the undoubted large amount of honest disagreement over the subject, *the progress is most hopeful.*

In spite of the shouting by opportunistic politicians and extreme sectionalists, racial integration in our schools is neither a sectional nor a political problem. It is a human problem in this democracy grounded in the principle of respect for the worth and dignity of human personality.

Racial integration in the schools is but one aspect of the demanding problem of integration in our total lives. Here we make no plea for dull uniformity or enforced fellowship of any man with any other man. We seek rather the recognition, by men and women of the North as well as the South, of the need for abolishing unjust segregation in all vital areas of living: housing, employment, transportation and the numerous other areas any thoughtful person can call to mind. These forms of segregation, the sex areas of discrimination, are not less prevalent in some parts of the North than in the South. Indeed, subtle and cruel discriminations are practiced in the North between various white segments of the population.

Segregation and discrimination are matters about which no man can sit in judgment on his fellows. Under God, we are all in varying measure sinners against our fellow men. While our fellow Americans in the South struggle to achieve racial integregation in their schools, Americans in the North should strive to abolish the segregations in *our* cities and countryside.

North and South, if we forget, we forget at our peril that the last, best hope of our democracy and the ultimate goal of our religion is to bring in that day when "Every man shall sit under his own vine, and no man shall make him afraid."

CHRISTIANS CAMPAIGNING
II. THE MINISTER AND POLITICS

COMMENTING on the minister and politics, Samuel W. Blizzard, Associate Professor of Sociology, Pennsylvania State University, says:

The social pressures on the minister in most community situations make it difficult, if not impossible, for the clergyman to accept the citizenship role in politics that is the right and duty of every citizen. In almost every citizenship role, except that of politics, the minister is expected to be a model. Aside from the fact that this may be an infringement of his rights as a citizen, the community is also being deprived of the insights and understandings of some of its leaders in furnishing ideas.

This statement should provide the thoughtful lay churchman material for long and sober reflection this election year. *The minister is a citizen and taxpayer.* He may or may not own real estate in the community in which he lives and works. Nevertheless, he pays proportionately as heavy income taxes and as numerous hidden taxes as does his parishioner. He, therefore, should not be deprived of his right to engage in political action just because he is a clergyman.

On the other hand, the minister is a public servant whose particular services to society must remain above political partisanship. In exercising his political rights as a citizen, therefore, the minister must be careful to make clear distinction between his parochial and his political concerns.

Here then is an area of tension between minister and the laymen that has destructive potential. Common sense, patience, good faith and good will exercised persistently between clergy and laity can turn this tension from destructive to creative ends. Yes, even in a year of national election! Even though, on occasion, minister and laymen may be divided on partisan questions, they can and will strengthen democracy by mutual recognition that at the threshold of the Sanctuary, purely partisan politics end.

DOCTOR BROOKS ON UNIVERSALISM

DR. Seth R. Brooks, minister of the Universalist National Memorial Church, Washington, has brought out a most useful booklet entitled *Universalism in Faith and Deed.**

Here is a series of compact essays on Universalism, past and present, social and personal, which will be very helpful in the hands of inquiring strangers who are interested in finding a liberal church home. Beginning with *The First Dawn of Universalism, Universalism Before the Universalist Church, Universalism with a Small u* and ending with five essays on the significance of Universalism in individual lives, th booklet covers liturgical, organizational, educationa and service aspects of our fellowship. The completel frank and non-authoritarian manner in which D Brooks treated his subject is well illustrated in hi essay on *Some Common Beliefs Expressed.* "Universa ism does not have any uniform set of beliefs whic must be literally accepted and professed. It has n creed which is a test of church membership. . . . Neve theless, as Dr. Perkins wrote, there are 'beliefs com monly held among us.' "

A layman soured by long sermons once allege that "Any minister who can and will be accurate constructive, and brief at one and the same time is miracle man." Dr. Brooks has done it. His bookle is a triumph of condensation. As such, it can be valuable tool for the entire fellowship.

**Universalism in Faith and Deed,* 24 pp. Price 2 cents, National Memorial Universalist Church, 181 16th Street, N.W., Washington, D.C.

FREEDOM OF THE PRESS SUNDAY

WHEN Universalist and Unitarian churches un der the leadership of our Council of Libera Churches last fall observed the first national Freedon of the Press Sunday, the response was overwhelming The occasion not only centered attention on the pri mary importance of a free press but it also stimulate increased concern for all of our freedoms amon both liberal and orthodox churchmen.

Universalists and Unitarians will again observe Freedom of the Press Sunday on November 11 next The precise date is a fortunate coincidence. Few things could be more appropriate than a nation o people turning their attention on the necessity fo continued freedom of communication on a day sacrec to the memory of millions of young men who died t preserve all freedoms.

More impressive and more fruitful than a perio of silence next "Armistice Day" would be a coura geous lifting-up of the voices of Americans in behal of freedom including, of course, freedom from preju dice of man against his fellowman for reasons o color, caste, or creed.

Let the churches speak for freedom of the press and let the press speak and continue to speak fo democratic freedom for all Americans.

What Should We Be Told?

eth R. Brooks

LAST February a Catholic priest in our city told his congregation some bold facts about the behavior of parents and their control of their children. He said parents are responsible if they neglect their children and parents are accountable if their children take part in vandalism.

Again, this week our newspapers carried stories of vandalism in a parochial school, a large public junior high school and in several churches, Catholic and Protestant, in nearby Maryland. There are no words in my vocabulary to express my attitude toward this senseless and useless destruction. Here we are in a great Nation with all our freedoms, history, tradition, yet without let-up we have this destruction of property. Cemeteries, schools and churches are vandalized while we all, myself included, stand by and do nothing. What a blot this vandalism is on our country, our good names, our Constitution and our flag? I did not intend to preach about vandalism, but I could with vehemence.

As I thought with admiration about the priest and his frank statement to his congregation, I asked myself what should we be told in a church like ours. I cannot speak with the authority of a priest or with an hierarchy and world-wide organization behind me. What I say is my own and I may be a voice crying in the wilderness. But as we read this morning in First Corinthians, I would rather speak five words with understanding than ten thousand words with tongues. Let me tell you some things I feel we should be told.

Let me speak to parents as parents. If you have children, should they be christened? They should! Christening is the ancient rite the church offers all its children. The child presented for this rite is dedicated to God and Christian virtues. Not a bad idea! The parents who present their child promise to rear that child in the nurture and admonition of the Lord. Not a bad idea! It is a religious act, a Christian recognition, a church consecration. It is placing the church in the center of our child's life in his tender years and places around him the arms of the church in terms of guidance, instruction, admonition and inspiration.

Should your child go to Church School? He should regularly and should be there on time. It is the parent's duty to have the child there regularly and on time. It is the parent's duty to take part in the work of the Church School and not leave it to others. It is up to the parent to go over the lessons with the child and consult when in doubt with the teacher or minister. It is not a parent's right to make unfounded and annoying complaints. It is the parent's right to criticize the school and suggest that it should be better. Let me give warning. Parents who do so will receive my agreement and then I shall say to them, now you go to work in the Church School and help make it better.

Are parents responsible to God, the nation, the community for trying to rear disciplined and constructive children? They are! Don't blame the child, blame the parents when they don't know what their children are doing.

I have ever been thankful that my father and mother presided. They knew that they knew more than I did and they acted on that conviction. Looking back, I know they knew more and I'm glad they made it plain to me that they did. No ten-year old boy knows more than do I about religion, the church, life and human experience. I shall not trust his judgment against my own nor shall I be carried away by a lot of the nonsense about children doing any old thing they please in any old way, at any old time.

Let me speak to persons in regard to the marriage relationship. Should a person talk with his or her minister before marriage? Certainly! Should a person be married by a minister in a church? Yes. It is a religious ceremony. The church stands by it. The church building is the place built especially for such things as marriage.

Should persons having marital troubles go to their minister? Yes, if they have confidence in him and can't work it out without him, but then if they believe in him, they should act on his advice.

Should persons facing divorce turn to a minister? Yes, if there is one in whom they have faith as a religious and spiritual leader. Many such problems basically need religious interpretation and some spiritual standards.

Let me speak to persons about their behavior. Has a minister the right to tell persons about their be-

havior? Who is he? Think of all the moral flops the ministry has produced. Let us not miss the point. A minister cannot tell a great Justice like Charles Evans Hughes about the Law; a great Doctor like Harvey Cushing about Medicine; a great Scientist like Professor Urey about Science. But the minister can say this is the eternal backdrop of religion against which Law, Medicine, and Science must stand. These are the moral values in all great religions. This is the accepted Christian attitude toward right, wrong, forgiveness, mercy, justice, repentance, retribution, and making one's humble confession before God.

Let me speak to persons who are of the church. Has a minister the right to correct or rebuke? Not on his own. He should tell persons a church is a religious body and the ideals of religion are not the practices and the mores of the masses of persons on the sidewalks. A church is a body which expects that its followers will have the mind and spirit that were in Christ. The church is a spiritual body and the things of the spirit should be the motivating power in its members. We should behave like religious persons, Christian persons, church persons. If we are no better and no different than the average, our building should be torn down, for it is taking up space in a congested city. What is more, we as churchmen are flying false colors and are a pack of hypocrites.

What should we be told about our morals? Religion knows many things. Judaism and Christianity have taken the best religious experiences of the ages. From this background I would say gambling is wrong. One, it creates the uneconomic mind; two, a taxi driver told me of going to the Charlestown Racetrack. He said it was a cold day, but there was that horse-crazy, gambling-crazy mob shivering without coats that had probably been hocked so that two dollars could be raised to be put on the nose of some nag. Dishonesty or cheating is taking what isn't rightfully ours and it places one in his own sight as living on immoral gain. Self-abuse from intoxication to anything else is not a part of religion because man no longer is his genuine self. He is an abused self. He is often vulgar, crude and revolting. He is a social, family and community nuisance. At a certain dinner which I attend annually there is one man who always staggers and stutters about. He can just barely make it. I pity him, but he is disgusting and he is a perpetual nuisance to everyone who is present.

Should we be told about our social conscience? Religion is God and man plus man and man. Religion never says, "Let the commonweal go to the devil." It never shouts, "Let men go to hell," to use th vernacular of the street. Religion says man must ha a conscience about others. How they live. That decent housing. What about the six or seven childr who were burned to death this week in a room in tenement? Where were their fathers? Where are th authorities that permit these hordes to huddle into o room? What are we doing permitting these gre migrations from agrarian sections into our cities produce more slums, poverty, squalor and disease What about New York City with the influx of Puer Ricans into Hell's Kitchen and Harlem? Social co science has to do with how persons suffer. That health and welfare. It has to do with the worst s against man — his enslavement by stronger and sli men. Religion tells us to have a conscience abo others and to expect others to have a conscience abo us. The trouble with the criminal is that he has n conscience about anyone.

Should we be told about our relationship to God? Well, if religion, Christianity, the church and mi isters won't, they had better get out of the way. W stand before God. Our civilization, our nation, o community, cannot avoid Him. God will have H way. In our personal life we are accountable to Go No one is perfect. We are human. We do wron but God will hold us accountable for every wron attitude and for every misdeed willfully and knowin ly done. The fool hath said in his heart there is n God, but why listen to him. God is not mocked. Wh it is, I don't know, but the arc of the Universe is lon and it bends toward justice. Why it is, I don't know but behind the cosmic sweep there is a force tha moves toward righteousness. Why it is, I do no know, but man has a relationship with a higher powe and he cannot escape it, in the moral order.

UN CAREER SERVICE PROPOSED

MONTREAL (WAP) — In the course of a publi address delivered here, Dag Hammarskjold, UN Secretary General, underlined the necessity to trai personnel for UN technical assistance work. A pro posal for such a training program had been made b Lester B. Pearson, Canadian Foreign Affairs Secretary Such a career service, said Mr. Hammarskjold, woul be open to men and women of any nationality pre pared to work "in less-developed countries as publi officials integrated in the national administrations o these countries while maintaining their internationa status." —WAP

Live Modern

Helen Frazier

THOSE who listen to baseball broadcasts (and other programs, too) are continually being exorted to "Live Modern." It is a provocative phrase hich, to any thoughtful person, obviously involves great deal more than the choice of a certain cigaette — or the latest style clothes and car — or even ranch house in Suburbia, replete with electrical adgets, streamlined furniture and an outdoor grill. low you interpret the phrase "Live Modern" deends on whether you put the emphasis on "Modrn" or on "Live." Fundamental to real living is a erson's philosophy of life, which is his religion.

What is Modern Man's religion? There are as any answers to that question as there are types of Modern Man.

Some find peace of mind and security and release om the pressure and tension of our times in one orm or another of "Old Time Religion." Some turn o the opposite extreme: to a religion that is so coldy intellectual that their neighbors find it a religion at quite literally "leaves them cold." Still others ecome intensely involved in fanatical cults. A surisingly large number of young people now are unhurched or have only a nominal connection with ny church.

It is this last group that offers the greatest opporunity to religious liberals, for men and women in is group are not, for the most part, selfish, mateialistic people, devoid of spiritual impulses. They e, by and large, intelligent, thoughtful men and omen, who have not yet found a religion to chalnge them: one which touches the heart and inires them to action and at the same time appeals o the mind and squares with scientific and historical ndings.

Knowledge of the need of this group should dispate the lethargy of religious liberals and fire us ith missionary zeal, making us stop emphasizing inor denominational differences and join eagerly the important task of promoting the growth of beral religion.

At the risk of oversimplification, may it be stated at there are three aspects to what a religious liberal ould consider a satisfactory religion to serve as a undation for modern living.

First of all, there must be a kernel of the Faith of our Fathers: an unshakable belief in something beyond self. We have (wisely, I believe) streamlined our religious thought, given a New Look to our creed and redefined our concept of God.

It is of little import whether we define God as "Cosmic force," as Creative impulse, as "The spirit of love in the heart of man," or in more orthodox terminology. The important thing is to know, beyond a shadow of a doubt, that "when the sword of your strength breaks out of your hand" there is something which can be relied on for help.

In my own experience, help has never failed to come — in a somewhat mysterious way, from a very unmysterious source; from "men of good will and sacrificial spirit;" from God in man. For my own satisfaction I have put it thus:

My desperate cry toward heaven went.
"Help me, O God, my strength is spent!"
My prayer arched out like a rainbow span,
And the answer came from the heart of man.

My experience may not parallel yours, and your statement of faith may not satisfy your neighbor; but basic to all forms of religion is some form of faith.

Where the religious liberal parts company with his orthodox neighbors is that he places a high value on intellectual integrity. For him religion must appeal to the mind as well as to the heart. He insists on room for growth, freedom to question and to search for truth, and the necessity to test all hypotheses by fact. One cannot lay claim to the name "religious liberal" unless he is willing to subscribe to this important belief.

The third phase of modern religion for the liberal is this: religion must be all inclusive. The religious liberal jealously guards freedom of religion. In demanding religious freedom for himself, he is careful to have tolerance and respect for all religious groups; for he realizes that at least a portion of truth will be revealed to those who seek it sincerely. Nor will his belief in the fatherhood of God and the brotherhood of man admit of national prejudice, class distinctions or color line. Nothing less than a religion that starts with self-improvement and goes

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Protestants Face American Abundance

Robert B. Tapp

THE American economy has been doubling every twenty-five years. We "never had it so good." Yet most of the world's people are forced to struggle along on less than what we consider subsistence and few non-Americans are concerned with how to titillate a demand for what is now being produced in order that still more may be produced. Can this pursuit bring "happiness" or is our production-consumption an end in itself?

To wrestle with such problems three hundred and fifty delegates assembled in Pittsburgh, April 12-14, for the Third National Study Conference of the National Council of Churches' Department of the Church and Economic Life. Coming from many walks of life, they were drawn from the thirty-five million members of mainstream Protestant denominations making up the Council to consider *The Christian Conscience in an Economy of Abundance.*

While traveling to the steel city, they were digesting papers prepared by economists and theologians. Upon arriving, they formed discussion groups dealing with economic problems and their ethical implications and settled down to the production of reports dealing with manpower, conservation, standards of success, distribution of abundance, conformity, and foreign aid. Each delegate sat in on two of these eleven groups and the documents are now referred to the churches for "study and appropriate action." In the plenary sessions, which punctuated the Conference, there were major speeches and a Message was unanimously adopted which guarantees to evoke praise and blame in the next few years as its implications unfold in home communities.

The economic canvas was painted in by experts ranging from Robert Wilson, Board Chairman of Standard Oil of Indiana, to Murray Lincoln of Nationwide Insurance, to Elwood Swisher, Oil, Chemical and Atomic Workers (AFL-CIO), to Roy Blough of Columbia University. Their many agreements minted a common factual coinage which the delegates tried to weigh ethically.

Our growing abundance would appear to be endless. We have the tools to prevent serious depressions and moderate inflations. Only war can disrupt this progression. Our power groupings (labor, management, government) are not unduly large and certainly not "evil." In the long run, foreign economic a is preferable to military alliances. There are st "islands of poverty" in our sea of plenty, since fourth of our families make less than two thousar dollars a year. Racial segregation is economical undesirable.

But what does all this mean? Churchmen, conscio of the power of their newly acquired majority statu in our society, are (or should be) still haunted by th dilemma of *Fortune's* editors, who, despairingly tur ing to the church for guidance, found only the ech of their own voices. Have Christians (Protestants this case) anything to say in and to an economy abundance that surpasses our unaided "secular" wi dom?

One senses a readiness on the part of churchmen t bring their economic ethics in line with productivit Most of historic Christianity has been shaped in situ ations of scarcity and has, therefore, tended to co demn the consumption patterns of the fortunate fe as "materialistic." To these few, philanthropy wa commended as a means of alleviating guilt. But no the patterns of the few belong to the many and would appear that wider distribution of our abundanc most likely follows wider consumption. Ben Fran lin's thrift becomes a modern vice. The wheels o building and buying must be kept turning ever faste

In an uncommonly shrewd analysis, Reinhold Nie buhr warned the delegates of the futility of trying t distinguish between necessary and luxury spendin in order to condemn the latter. Luxuries are alway relative and the Cadillac-owner can hardly tell hi Ford-neighbor that the better car "isn't worth it" with out a condescending denial of freedom, even to th foolish. The Message, however, calls upon Christian to spend only for their "reasonable needs" and sug gests that they seek to "relieve want" wherever it ex ists by providing the "basic necessities." A keener un derstanding of the dynamics of our technology (an a greater charity toward the advertising profession) was shown by a speaker's reference to Panama. Girl who left their jobs because they had sufficient mone were lured back by the simple expedient of distribut ing a few Sears' catalogues!

American Christians must prepare to share thei abundance, since they stand under a "principle o

nutuality." The Message is precise on this point. Foreign aid calls for sensitivity to the growing desires f all men to create for themselves structures of abundance. Areas of low productivity, at home and abroad, hould be offered personnel, processes and funds, with no strings" attached. The Conference enclosed a long-range program" to this end, on a governmental, rivate agency, and individual level.

While not condemning the military side of our truggle against totalitarianism, the Conference denied that such spending was a necessary prop to our conomy and called for reductions as soon as consistnt with the "safety of the free world." At most, rmaments can "buy time" in which peace can be aged by "Christian methods," i.e. economic, moral, ntellectual and spiritual.

This foreign aid emphasis exhibited a continuing oncern of the National Council. The last Study Conference in 1950 centered upon aid to underdeveloped reas and this time Paul Hoffman, in what might well e a trial-balloon speech, called for a "fresh hard ook" at our whole aid program.

Quoting President Eisenhower and Secretary Dulles, e stressed the need to respect the sovereignty of new nd neutral nations and asked for a bipartisan, nonovernmental committee to rethink our efforts. We hould venture long-term commitments of two hunred billion for the next five years, of which fifteen bilon will be economic aid, nine billion political and ne billion informational, with the rest military. *Unss we spend this twenty-five billion, the military illions will serve no useful purpose.*

Hoffman's speech both reflected and stimulated the hurchmen, although, as was noted, their Message alls for a separation of economic from military prorams, which he did not specifically suggest.

While one might well expect a church group to pprove helping needy groups and nations, an analysis f the source and nature of our abundant economy is nother matter. Who should be thanked for a gross ational product of nearly four hundred billions? If od, then we must be his fair-haired people. The conit following such an assumption is hardly one that odern churchmen would risk. The business man, hen? Or the labor leader? Or the ever-suggestible nsumer? Or the scientist-inventor? Or the Amerin Indian for guarding nature's resources until "reeved" by colonizers?

The answer to this one cuts deep in present political olemic. And the Message states it, rightly and clear. Campaign speakers, please note! Our abundance ems from "resources, . . . a free society, . . . religion, . . . capable management and . . . workers, . . . efficient business organization, . . . responsible labor movement, . . . modernized agriculture, . . . mutual enterprises, . . . universal education, . . . and policies of government." All of these plus the crucial factor of "science and technology."

What sort of economic animal has resulted from this hybridization? Neither free enterprise nor a socialism that has outgrown its creeping stage. The Message asserts that we have a "mixed economy," characterized by its flexibility and skill in combining "private incentive" and "public conscience."

This Conference reflects a new height in the economic realism of American Protestants (or at least their delegated spokesmen). The pronouncements in the expected areas show a specificity born of experience and study, and the newer areas of concern are handled with balance and insight.

While many of the delegates would have resisted the suggestion that there are clear ethical principles that may be termed Christian, the Message speaks of human dignity, freedom, justice and good will. While the language is that of the classical Christian theologies, it is permeated with the realization that the new technology has in many ways made us more capable of meeting the needs of our fellow men. The specifics may not differ sharply from the election-year statements of liberal Democrats and liberal Republicans, but they are qualified by a sense of universal responsibility and humility toward power that high religion ought to bring. How well the churchmen can translate these into policy and power belongs to the years ahead.

LIVE MODERN

(*Continued from Page* 229)

out in ever-widening circles to include a concern for all mankind will satisfy the religious liberal.

All this is symbolized for me by the cross within the circle which is so often used to represent liberal religion. The cross is off-center to suggest that Christianity is one approach to the eternal truths of religion, but not the only possible way for all men. Room is left for other symbols of great religions to be added within the all-inclusive circle. If you let the upright of the cross represent the deep rooted faith and spiritual aspiration in the heart of man; the cross-bar, the balance of reason demanded by the inquiring mind; and the circle, the outreach; then the whole does indeed symbolize the liberal's interpretation of the Christian religion.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people, Israel."

THE only unique theological character the Universalist Church has ever had is belief in universal salvation. But this bond, of late, has become frayed and weak. We have many who believe in salvation, but doubt that it is universal. We have many others who believe in universals, but take a dim view of salvation. And between the two there is lively discussion as to whether Universalism is salvation or universal. There are a very few (or am I feeling sorry for myself?) who still believe it is neither, but both. Universalism is, if it is anything, belief in universal salvation, with, of course, an effective understanding of what salvation is, and an immovable insistence on its universality. There is a frightening presence of partialism in the belief of many individual Universalists. In whatever terms we think of the destiny of man, there are many among us who see it as tempered, even fundamentally changed from individual to individual for one or another reason. We think of ourselves as reasonable creatures, emancipated from the religious fancies and superstitions of our ancestors, both in and out of the faith. But there is no more fanciful and fatuous belief than that so commonly held among us that man can, even by his foolish neglect, defeat the purpose that is the cosmic reason for his birth and continuance in life. The essence of life is democratic, a democracy so deep and complete that no difference between individuals can dislocate it. A non-Universalist expressed it in a backhanded way to the writer by saying, "I believe if anyone is going to Hell, everyone is." This is half of the fundamental, the other half being that we are not Hell-bent but Heaven-bent. And no haggling over phraseology should be allowed to stand in the way of the historic and necessary optimism of our faith. Of course we do not see salvation in the way our predecessors did. Or, more accurately, *we do not use the same word-pictures to express the reality which they mean by salvation.* But the reality is there, whatever we choose to term it; whether fulfillment, self-realization, perfection, maturation. We should be intelligent enough to look under the language of another day to appreciate the reality it celebrates; and, appreciating, find our own way of celebrating. However expressed, universalism is an ultimate, all-inclusive optimism. Whatever good destiny awaits man is assured beyond accident or contrary design to every man. Any expression of that faith is Universalism. It is the irreducible core in any statement of faith we would hold as fellowship. More may be needed to make us a Church but no less will serve to characterize us as Universalists.

—CRITERIUS

OCTOBER MEDITATION

October days are glorious. It is as though God reserved his richest garments to clothe the earth in its autumn season. The loveliness of hillside and valley leaves us breathless and without words to describe what we see or to tell what we feel. All nature sings His praise in lavish tones.

There is beauty in the freshness of springtime and the luxuriant fullness of summer, but the crowning glory is in the ripeness of October. Nowhere is this more evident than in New England.

So life ought to be. "If God so clothes the grass of the field. . . ."

The freshness of youth has its own wonders and joys and its own rewards. Many poets have sung its worth. The productive and fruitful years of adulthood bring opportunities and happiness beyond those of turbulent youthfulness. Work and achievement bring us strength and satisfactions to bless our days. If we are wise and if we husband our resources so that we can continue to grow in wisdom and power life's October can match nature in brilliance. Do you not know men and women whose lives demonstrate this truth? Our minds and hearts can reach new splendor in what Browning called "The last of life for which the first was made."

We mark the magnificent sweep of color on the hillside and the loveliness of the single tree. But the rich color and all the brilliance are on the individual leaves. So God works with each single life and there is none of more value in his sight than any other. "Let your light so shine. . . ."

—FREDERICK L. HARRISON

The 9,000th head of cattle to be shipped overseas by Heifer Project sailed from New York last week. The heifer was one of 63 animals shipped for distribution to refugee farmers in West Germany, by the inter-faith organization. Since its formation 12 years ago Heifer Project has sent to 28 overseas countries a total of 9,051 heifers, 7,300 goats, 1,300 pigs, 264,860 chicks, 287,000 hatching eggs, 449 sheep, 45 horses, 530 rabbits and 200 packages of bees.—(WAP)

Reactions Of Our Readers

A SOUTHERNER ON HUMAN RIGHTS

the Editor:

Two letters in the August *Universal-Leader* sent me to read again the cle, "Father, Forgive Them" in the y *Leader* by the Rev. Dana Klotzle. these letters, Horace Ward, of Rose l, North Carolina, and Haynie Sum-rs, of Turin, Georgia, make some ous charges against Mr. Klotzle. three of these men are considered, me at least, to be fair-minded. I w them well. I respect them.

But I would defend Dana against charge that "he had come South h his mind already made up and o saw and heard only those things ich agreed with his preconceived nion." For I do not think Dana s prejudiced — not at all.

Haynie believed that Dana was aim-at distortion. This charge, I con-er unfair. We are free to disagree h Dana but we are not free to rge him with a bias that borders on honesty.

This whole human problem that ers ours and other nations; namely, e form or another of racial segrega-n, is hostile to the best interests of human race. I have seen racial oblems discussed in our papers when er sections of the country were in-ved. This time it was the South. e were on the spot for Dana must ve seen more than he came to see. e savage injustices practiced by ny southerners against the Negro e grow generally out of the evils t segregation fosters. I do not feel der any obligation to defend the y of segregation in the south or any-ere else. It breeds all manner of l spirit. Therefore it is the enemy true religion.

I re-read and then studied Dana's servations. And I find them given in a spirit of condemning the uth so much as in the wish to help work ourselves out of a slavish tra-ion. His observations make very ar the nature of the problem as re-ious.

He says that Southerners are pos-sed of a deep fear that granting groes equal rights in civil matters would lead to inter-marriage. He points out that we, along with other states, need some political democracy, notably in Georgia, Alabama and Mississippi. This is obviously true.

He points out that the churches, for the most part, are not doing much to secure civil rights. We know that the problem is so charged with emotional prejudices that the church feels compelled to stay out at a time when the high example of an Amos, or a Jesus, calls for courage. I shudder to think what Jesus would say to the churches in America on the problem of human rights as between peoples.

It seems to me that we of the South might better give our intelligence and strength to making progressive changes that will show us as really believing in what we profess: the supreme worth of every human personality.

—L. C. Prater

Ellisville, Mississippi

UNIVERSALISTS FIRST IN OHIO

To the Editor:

May I add just a little to Robert Rice's article on early Universalism in the West. Rev. Nathan B. Johnson was hardly the first Universalist leader in Ohio. Actually, the territory was founded by Universalists and they were in Cincinnati from 1788 on.

The first president and the first secretary of the Ohio company were probably Universalists. General James Varnum was a close follower of John Murray and Captain Winthrop Sargent was his brother-in-law. Sargent was acting Governor of the Territory for several years and established the seat of government in Cincinnati in 1794. Incidentally, he went from here to be Governor of the Territory of Mississippi and I believe that it was at his home that Mrs. Murray died. (At least, I know that many of John Murray's private papers were moved south after his death and were ruined by mildew.)

The Ludlows, who surveyed and laid out the city of Cincinnati, came from our earliest settlements of Universalists in New Jersey. Others who settled here before 1800 were the Armstrongs, Perins, Durhams, Buckinghams, Sniders, Baldwins, Carys and Laboyteaus.

When Judith Murray published her writings in *The Gleaner* she had many Cincinnati subscribers and possible sympathizers. Among these were: Captain William Henry Harrison, Mrs. Harrison, Major I. S. Gano, T. Goudy, Esq., Mrs. Charlotte Ludlow, Mrs. Sarah Goudy, Mr. George Gerdin, T. Gibson, Esq., Major J. M. Lovell, Captain B. Shamburgh, and Mrs. Cleves Symms.

The names of early ministers are scarce, but we have a proud history in Ohio.

—Albert Q. Perry

Cincinnati, Ohio

HOPKINSVILLE AND UNIVERSALIST BULLETIN BOARDS

To the Editor:

Good for the Hopkinsville, Kentucky Universalist Church; after sixty-eight years it now has "a complete outside changeable bulletin board." It is interesting to see the picture of it, and of the minister who presumably brought it into being.

Isn't it also a little sad that it is news when a congregation sees the desirability of telling the community that it is a *Universalist* church, and that it has something to say?

Many of our churches have outside bulletin boards, it is true, and the number is increasing. But every church in the denomination should be identified with at least some visible indication that it is a Universalist church. Next to the neat appearance of the property, this is the least expensive means of advertising.

It is gratifying to find now on our highways a growing number of the attractive signs provided by The Universalist Church of America. May they multiply!

—Clinton Lee Scott

Boston, Mass.

Our Library Desk

THE MEANING OF THE DEAD SEA SCROLLS

By A. Powell Davies
New American Library, Signet Key Books, New York, 1956
144 Pages
Price 35 cents

A "first" in its attempt to show to the average layman that even when we agree with some New Testament "hypotheses," little of the N.T. is "proven fact." Dr. Davies writes his best in dealing with that issue in this book. His writing is as good when dealing with the similarities between the Scroll Sect and the "early church," too obvious to be ignored.

This book is important, for no one has written as intelligibly on the background of the New Testament before, *in an inexpensive paper backed edition.*

At times revealing his own biases more strongly than critically, the author still extracts most of the important considerations of the scrolls and their meaning from the mass of material available. Dr. Davies makes this, quite accurate, statement:

> ". . . the New Testament in particular is far more vulnerable than the scrolls to questions of its authenticity. Nowhere is there a relationship of community to scriptures so tangibly attested as in the case of the Qumran sect and the scrolls."

The quality of the writing varies between creative art and excellent craftsmanship, with only occasional lapses. Sometimes it is 'written down,' and sometimes it assumes a high degree of scholastic background. Generally, however, *The Meaning of the Dead Sea Scrolls* is an attempt to present the different views on the Scrolls (avoiding some of the pitfalls which Morton Scott Enslin pointed out in an earlier *Leader*) and a good presentation of some of the factual material available, the early church, and Jesus.

At the present time, the facts about Jesus do not enter into the theology of the Christian Church, nor into the knowledge communicated by ministers (who should know) to John Q. Layman.

That is precisely where A. Powell Davies makes his greatest contribution, in communicating this information to the layman. The book is a good summary of what material has been written about the Dead Sea Scrolls, and about the uniqueness of Jesus, although here the works of Bultman, C. C. McCown, Enslin, and B. W. Bacon should not have been neglected.

In a few short pages, Dr. Davies summarizes the major likenesses between the "early church" and the Qumran sect, and does so most tellingly.

—DAN WECK

YOU ARE NEVER ALONE

By Lowell Russell Ditzen
Henry Holt, N. Y.
249 pages
Price $3.50

I have recently read *You Are Never Alone* by the Rev. Lowell Russell Ditzen, D.D., former minister of the First Presbyterian Church at Utica, N. Y. As I read a chapter, I can fairly see the pleasing personality and hear the melodious voice of the minister as he stood in his pulpit. I only went to that church when ours was closed for vacation, but I also met him at our Union Services at Thanksgiving.

Dr. Ditzen's book is full of helpful illustrations from other writers, from Bible times to moderns like Mrs. Franklin D. Roosevelt and Harry Lauder. He also gives many personal experiences with reference to being lonely, some of which are touching like the loss of his little daughter. Others are interesting accounts of conversations with people he met in his world travels and some are humorous.

The point he stresses is that we can overcome loneliness in various ways. Instead of mourning over our departed friends or the places we used to visit but can no more, we think of pleasant incidents of the past. Speaking of this phase to one woman, she started to cry, saying that it made her feel worse to think she would never see them again. *She did not want to overcome loneliness.*

Personally, I agree with Dr. Ditzen in considering the past. He encourages doing things for others or filling time with work. He also believes we should be alone a while each day to check ourselves and prepare for future living.

Some time ago, I wrote a letter [illegible] our local paper about *Loneliness* a[illegible] received more replies than from a[illegible] other I have ever written. People [illegible] lonely.

Any chapter in Dr. Ditzen's bo[illegible] can give us a fine quotation, but I w[illegible] give you only one in closing, but [illegible] read the whole book.

"What we believe as human b[illegible] ings — our deepest faiths, our mo[illegible] unassailable hopes, our trust in tru[illegible] and love and kindness, our appreci[illegible] tion of beauty, our response to sincer[illegible] and goodness and selflessness — ke[illegible] us from being alone."

—CARRIE A. RITTI[illegible]

RELIGION IN ACTION

By Jerome Davis
Philosophical Library, New Yor[illegible]
1956
319 Pages
Price $4.75

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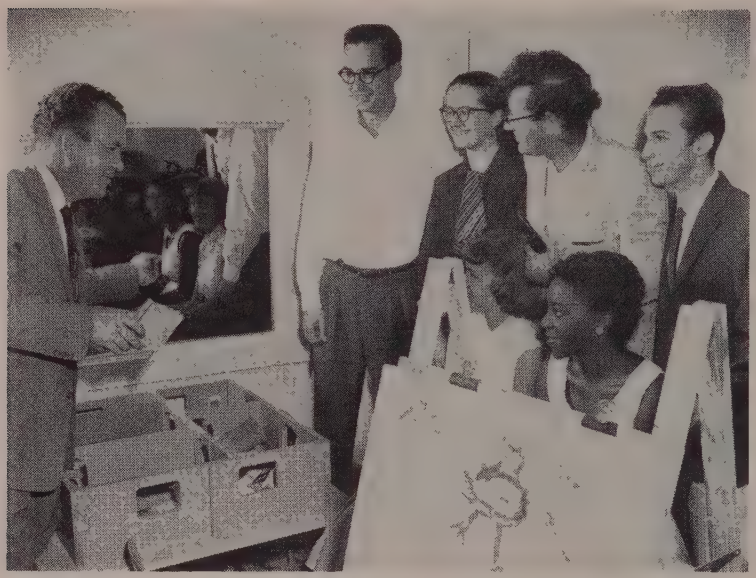

Visiting the Peoria Mental Hygiene Clinic during their summer of employment at Peoria State Hospital, the six Universalist Church members at right are shown with Dr. J. M. Mason after they attended Thursday's meeting of the Mental Health Society Board. The student unit is one of nine (six Quaker, three Universalist) groups working this summer in U. S. hospitals for service projects. Left to right are, seated: Shirley Goslow, Dearborn, Mich., and Albion College; Shirley Fleming, Mount Hope, Va., and W. Virginia State College; standing: Thomas Williamson, Forrest, Ill., high school teacher; Sylvia Azclerig and Jack Hazlerig, Denton, Tex., and N. Texas State College; and Stephen Andry, New Orleans and Tulane University.

SYRACUSE CHURCH TO RELOCATE

At a special meeting of the First Universalist Society of Syracuse, N. Y., Wednesday evening, June 20, it was voted to accept the generous gift of a building site for a new Universalist Church on the northwest corner of Waring Road and Nottingham Road. A vote of appreciation was extended to Dr. and Mrs. Lyman J. Spire, donors of the site . . . a plot of three acres.

The resolution of acceptance instructed the Board of Trustees to proceed with the sale of our present property, the raising of funds necessary for the building on the new site, within a period of not more than five years.

One hundred members attended the meeting which followed a parish supper at 6:30 p.m. Theodore Martin, chairman of the Board of Trustees, called the meeting to order and presided. Prayer was offered by Dr. Reamon.

The discussion was lively and the vote, when taken, ran strongly in favor of the proposed move. There was an expression of surprise that the special committee, authorized at the last Annual Meeting, worked with such dispatch and accomplished so much in such a short time. Both Mr. Martin and Dr. Reamon commended the committee for its tireless efforts. Inevitably there were expressions of genuine regret over the prospect of leaving the present location.

Dr. Reamon called attention to fact that feelings of regret were pressed fifty years ago when the m was made from West Genesee Str to the present location. Mention a was made of the costly improveme and repairs necessary in the immedi future if we remain in our pres building. But the most compelli argument in favor of a move to a re dential area is the prospect of grow Experience has proved that a dow town location places a handicap up all activities, but especially upon Church school and youth work. Unl there are life and growth in these partments, the future of any chu is doomed.

PROFESSOR MEAD, NEW PRESIDENT OF MEADVILLE

The Board of Trustees of The Mea ville Theological School is pleased announce the election of Sidney Mead, distinguished James Freem Clarke Professor of Church History Meadville, and member of the Fed ated Theological Faculty of the Univ sity of Chicago for many years, President of the School to succe Dr. Wallace W. Robbins in Octob

Dr. Mead, who is fifty-two, is recognized authority in the field American Church History.

He was graduated from the Univ sity of Redlands (California) in 193 and received his graduate training Yale Divinity School and the Univ sity of Chicago.

He is a member of the First Un tarian Church of Chicago.

VISITORS AT CLARA BARTON BIRTHPLACE

During the month of August, ov three hundred visited the Clara Ba ton Birthplace, coming from thirte states, Washington, D. C., Gree Germany, and Canada.

MMARY OF A CCESSFUL SEASON rry Beach, 1956

Ferry Beach had one of the best itute seasons in years. Six of the nt Institutes showed a marked in- se in attendance. In fact, during np Seabreeze, which showed an in- se of twenty-seven over last year, Youth Lab, which brought an in- se of fifty-seven over the 1955 re, living quarters were at a pre- m, the dining-room was filled to acity, and the halls of Ferry Beach oed with young voices with an husiasm that had not been known years. In each case the numbers those present ran well over the one dred mark — Seabreeze 109; th Lab 125. The Rev. and Mrs. bert MacPherson and their staff of lve at Seabreeze were taxed to the ost planning, arranging, and car- g out programs to keep the active ng people happy. The Rev. and s. William DeWolfe, host and host- for Youth Lab, and their staff of ht, had little leisure time even ugh the program was planned, and a large extent carried out, by the ng people themselves. Delegates these Institutes came from all the w England states and from as far y as Maryland, North Carolina, Morocco, Africa.

The third and fourth weeks of July Religious Education Institutes ed our rooms to near capacity. Dr. rothy T. Spoerl served as dean and Laboratory School Technique of ning church school teachers was d. Supplementing this, the Rev. lliam DeWolfe and the Rev. Rob- L'H. Miller had lecture courses on dministration in Church School"; Rev. Emerson Schwenk a course "Worship in Church School"; and Spoerl a course on "Teaching hniques and Activities in Religious ucation."

Experimental worship services were pared and presented by both teach- and children. One worship service, closing evening, was carried out the beach. An altar had been built sand and the seating cut from the d in the style of an amphitheatre. e Rev. Emerson Schwenk read vari- appropriate selections and ex- ined the children's participation in nging gifts to the altar — gifts made from shells, pine cones, grasses and seashore plants. Another worship service on the beach was created and conducted by the Junior High class. The litany was written by William Macan. The readings were given by Samuel Whiting and the service led by Nancy Godley.

Leadership Training Week was one of the best Churchmanship Institutes in years. Our topflight faculty: the Rev. Philip R. Giles, Department of the Ministry and Church Extension, the Rev. Ronald Evans, Superintendent of Universalist Churches in Ohio, Mr. John Hansen, Counselor on Church Finance of the U.C.A., gave the delegates a wonderful week. Their emphasis was on church finance, organization, administration and public relations.

The A.U.W. Week showed an increased enrollment this year and, under the able leadership of Mrs. Alvin Earle of South Weymouth as dean, the ladies had a most enjoyable and profitable week together. One of the inspiring experiences of the week was a dramatic worship service, "Light the Lamps of the World Again," directed by Mrs. Rosalie Blanchard of Michigan. Others participating were: Mrs. Claude Valentine of Lowell, and Mrs. Frank Anderson of Wellesley Fells, Mass., Mrs. Charlotte Spofford of Norway, Maine, Mrs. Carl Rankin and Mrs. Twedell of Woonsocket, R.I.

World Affairs Week, with the theme "Africa and the Middle East," was most timely and Ferry Beach was several times on radio and television programs, and in newspaper articles both local and United Press. Dr. William Metz of the University of Rhode Island, as dean, was ably assisted by Dr. Henry Reiff of St. Lawrence University and Dr. William O. Brown of the African Research and Studies Program, Boston University. The weather was perfect, the attendance good, enthusiasm for the program one hundred percent. Evening speakers included representatives of the British Embassy in Washington; the Counselor for the permanent Delegation of Israel to the United Nations; and the Research Officer, Arab States Delegation to the United Nations.

Family Week more than tripled in attendance. The rooms were nearly all filled and seven tents were occupied on the Camp Ground. The week opened with a challenging sermon by the Rev. D. Stanley Rawson of Portland, and each day Universalists, eager to understand better their faith, sat long hours with the Rev. Keith Munson studying our liberal heritage and its meaning for our day. Mrs. Charles Meloon, art supervisor from Concord, N.H., and Peggy Munson kept little hands and big hands busy in the "Handcraft Shop," while Bob Knights took groups on nature walks and John Carruthers of Dexter, Maine, talked with parents about "Understanding Our Young People Today." It was a full week with picnics at Cape Elizabeth, boat trips, and enjoyable evening entertainments, and everyone went home happy to have had this worth-while experience together.

Young Adults' Week End, with a thirty-three percent larger attendance than last year, closed the season.

Weeks and months of hard work on the part of the Director of Public Relations paid off. Interest, enthusiasm and attendance had increased. Financially, unlike other years when expenses often exceeded income, the Association has much needed funds on hand to make repairs, to improve facilities, to buy new equipment, and to make it possible for Ferry Beach to serve our churches better. All in all, it was one of the best years Ferry Beach has had in a long time.

—Eric Alton Ayer

NATIONAL UNIVERSALIST CHURCH AUGUST SERVICES

The Rev. David Hicks MacPherson, who preached on August 5 and 12, is minister of the Silver Spring Universalist Church. Mr. MacPherson was educated at Tufts College and Tufts School of Religion. The congregation of the Silver Spring Church joined this church in Union Services for the month of August.

The Rev. Rhys Williams, who preached on August 19 and 26, is a graduate of St. Lawrence University and St. Lawrence University Theological School. He is an ordained Universalist minister. This fall he will begin his third year as minister of the First Unitarian Church, Charleston, South Carolina.

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TWENTY-SEVEN PROTESTANT, CATHOLIC AND JEWISH LAYMEN ON FIRST INTER-FAITH TOUR OF RUSSIA

The first State Department-approved inter-faith tour of the Soviet Union, led by New York author and lecturer Roland Gammon and University of Wyoming professor Gale McGee, left by KLM-Royal Dutch Airlines on Friday, August 17, for a month's trip through Russia and other European countries. Twenty-seven Protestant, Catholic and Jewish laymen from fourteen States comprise the pioneering party which will visit Moscow, Stalingrad, Kiev and Rostov-on-Don.

While in Moscow, the American group toured such historical shrines as St. Basil's Cathedral, the Kremlin with its onion-domed churches, and the Tretyakov Art Gallery, and met with ecclesiastical and lay leaders of the Russian Orthodox, Jewish and Baptist faiths. Visits to the religious center of Zagorsk, the Bolshoi Ballet Theatre, the Lenin Mausoleum, the thirty-one story Moscow University, and the U.S.S.R. Agricultural Exhibition made up other highlights of the week's stay in the Soviet capital. A two-day trip from Stalingrad to Rostov was made by steamer on the Volga River.

The return from Russia included extensive stop-overs in Vienna, Prague, Zurich, Berlin, Paris and Amsterdam.

Mr. Gammon, an inspirational writer, who heads his own religious public relations agency, is the newly-elected president of the National Association of Universalist Men. A former *Life, See* and *Pageant* staffer, he also is co-author of *Truth Is One,* a text-and-picture study of the world's great religions.

EDNA WILSON ELECTED TO U.C.A. BOARD

Mrs. Edgar C. Wilson of Wausau, Wisconsin, was recently elected to membership on the Board of Trustees of the Universalist Church of America to fill the vacancy caused by the resignation of the Rev. George M. LaPoint of Rochester, Minnesota.

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—*The Watchman-Examine*

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pinion has been somewhat di-
d as to whether the principal of
elementary school was speaking
oundly, or whether his remark
just an inadvertent slip of the
ue.

was the first meeting of the
nt-Teacher Ass'n and the prin-
was introducing the faculty to
assembled parents. "These," he
"are the teachers your children
educate this year."

—The Watchman-Examiner

MUKWONAGO LIBERAL SUMMER FESTIVAL

At their annual meeting in March, the congregation of the Universalist-Unitarian Church of Mukwonago, Wisconsin decided to continue its services during the summer months, partly with the hope of attracting summer resort visitors and also because they wanted to feel that the church was on the job the year around. The experiment has proved worth while in itself, and doubly so, when some of our people conceived the idea of holding a Midsummer Festival for Liberals in our areas, who are either isolated, or who are members of some church which is closed for the summer. Dr. Carl H. Olson of Minneapolis kindly consented to be our speaker and headliner, the choir prepared special music, and the ladies of the church served everyone a delicious dinner without charge. Invitations were sent out at least six weeks before the Festival, and when the big day dawned bright and beautiful on August 5, members and visitors crowded the church to capacity. Dr. Olson spoke on Interplanetary Communication and Christian Theology, the Rev. John S. MacPhee, executive minister for the Midwest churches, and the Rev. Frederick Ringe, minister of the Mukwonago church, shared the service itself, and everyone who came was inspired and elated. Needless to say, the dinner was as delicious as it was well received. Everyone worked hard to make the Festival a success, and when it was over the minister asked some of the ladies how they felt about it, and if they would like to repeat it next year. One of the ladies voiced the sentiment of the group when she said, "It's surely worth any effort to see the church filled for a service." So — don't forget, folks — Midsummer Festival for Religious Liberals will convene at Mukwonago, Wisconsin the first Sunday in August, 1957.

Who can be at rest, who can enjoy anything in this world with contentment, who hath not liberty to serve God and to save his own soul according to the best light which God hath planted in him to that purpose?

—John Milton

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CRACKLING

Preaching interminably on the immortality of the soul, the parson said, "I look at the mountains and cannot help thinking, 'Beautiful as you are, you will be destroyed, while my soul will not.' . . . And then I gaze upon the ocean and cry, 'Mighty as you are, you will eventually dry up, but not I.' "

—The Watchman-Examiner

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9

NOTICES

INDIANA UNIVERSALIST CONVENTION

The annual business meeting of the Universalist Convention of Indiana will be held on Sunday, October 21, 1956, at the First Universalist Church, Muncie, Indiana: 1 p.m. Central Standard Time; 2 p.m. Central Daylight Saving Time. Important business will be transacted and all Indiana Universalists are urged to be present.

—ANNA DEYOUNG, *Secretary*

MINNESOTA UNIVERSALIST CONVENTION

The biennial business session of the Universalist Convention of Minnesota will be held at the First Universalist Church of Minneapolis on Friday and Saturday, October 26, 27, 1956, in conjunction with the Fourth Annual Conference of Unitarians and Universalists of Minnesota. The business session will hear reports, elect officers, and transact such other business as may legally come before it.

—CARL H. OLSON, *Secretary.*

ONTARIO CONVENTION

The seventy-seventh annual meeting of the Convention of the Universalist Church of Ontario, Canada will be held at the Olinda Church, October 27 and 28, 1956.

The Rev. Walter E. Kellison of Farmington, Michigan will preach the Occasional Sermon at 11 a.m., October 27.

—MYRTLE DRESSER, *Secretary*

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